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SOME
REMARKS
Upon the Reverend
Dr. *Marshall's* Sermon, &c.

Price *Sixpence.*

BRITISH MUSEUM

SOME

REMARKS

Upon the Reverend

Dr. *Marshall's* SERMON

ON

Occasion of the DEATH of the

Revd Dr *ROGERS*;

He Died 1st May 1729.

Chiefly with a

View to the CHARACTER given therein.

And an Attempt to do further Justice to the CHARACTER and MEMORY of Dr. *ROGERS.*

By PHILALETHES. K

Therefore all Things whatsoever ye would that Men should do to you, Do ye even so to them; for this is the Law and the Prophets. Matt. vii. 12.

LONDON:

Printed for JAMES ROBERTS, at the *Oxford Arms* in *Warwick-Lane.* MDCCXXIX.

REMARKS

Upon the Reverend

DR. MAYHEW'S SERMON

ON

Occasion of the DEATH of the

REV. Dr. ROGERS.

LONDON:

Printed for JAMES ROBERTS, at the Oxford-Arms in Warwick-Lane. MDCCXLIX.

THE PREFACE.

I *Have very little to acquaint the Reader with in this Place, any further than to aſſure him, that the following* Remarks *were not drawn up with any View or Deſign to leſſen the Character and Reputation of Dr.* Marſhall, *or out of any private Prejudice or Ill-Will to him or his Writings, but purely an hearty Zeal for the Perſon and Memory of Dr.* Rogers; *which, I apprehend, are in a great meaſure leſſened by his Sermon. It was the ſame hearty Zeal and Affection, that induced me to ſignify my*

my Diſlike thereof to the Doctor in a private Letter, before the Publication; becauſe I was in Hopes he would have been ſo candid and fair, as to have done the Subject further Juſtice before it went to the Preſs, which he could not be inſenſible was wanting therein; but ſince he has thought fit to ſlight that private Admonition, I think I am juſtify'd, by all the Rules of Chriſtian Charity, in what I have here done; and, in caſe there ſhould be any unwelcome Truths in theſe Remarks, *which may give ſome Uneaſineſs to the Doctor, he knows who he has to thank for it.*

If I had had an Inclination, I might have found room to enlarge theſe Remarks, *by taking Notice of ſeveral very odd, and (if I may ſo call them) unmeaning Expreſſions in the* Sermon, *ſuch as were juſtly liable to Exception; but I declined it as foreign to the Deſign I had in View: And if in any*

Place

Place I ſhall appear to have miſrepreſented the Doctor (as I perſuade myſelf I have not) I will be very ready and willing upon Conviction to retract it.

As for the Character that I have drawn of Dr. Rogers, *I doubt not it will be found to be every way juſt and true, and rather falls ſhort than exceeds the Truth. And it may be of Uſe to inform thoſe that knew him not, who will here find a fuller Account given than is to be met with in the* Sermon, *particularly in ſome Things either ſlightly mentioned, or wholly omitted by the Author, which were ſo very notorious, that it was almoſt impoſſible for him not to be acquainted with them: And as for his intimate Friends, and thoſe that knew him well, and have read his Works, I do not pretend to inform them, but ſubmit theſe well-meant Endeavours to their Candour and Acceptance; and, upon the whole, if I have in any meaſure*

ſure contributed to the ſetting the Merits of this Great Man in a truer and better Light than has hitherto been done, it is all I aim'd at, and intended by theſe Remarks.

SOME

SOME

REMARKS

UPON

Dr. *MARSHAL L's*

SERMON, *&c.*

AS there is a common Juſtice due from one Man to another, upon no Account to detract from the Virtues and good Qualities that he ſhall be poſſeſs'd of; but on the contrary, to give him the Character which his Merits juſtly require at our Hands; ſo is it more eſpecially incumbent on the Living, with reſpect to the Dead, when at any Time they undertake to exhibit to the World

a Character of Eminence and Uſefulneſs, that has ſhone with a peculiar Luſtre in any Station and Capacity of Life: The Deſign of which extends not only to the Honour of the Dead, but the Advantage of the Living, as it has a Tendency to excite in them a ſuitable Imitation. The Influence that Example has upon the Lives and Practices of Men, beyond bare Precept, is found to be ſo univerſally true, that there needs nothing to be offer'd in the Proof of it; it being viſible and apparent, how this draws after it the Endeavours of Men, to reſemble, in ſome Degree, the Pattern after which they Copy: The Effects reſulting therefrom, are either good or bad, in Proportion to the Beauty or Deformity of the Original.

On the other Side, there is no greater Violation of Juſtice, nor any thing more ſhocking and offenſive to Humane Nature,

Nature, than to ſee all the Ties of Gratitude and Friendſhip, and that ſtrict Regard to Truth and Equity, which one Man juſtly claims from another, neglected and forgot, whether it proceeds from Prejudice, Envy, or any other View: It naturally raiſes an Indignation in the Mind, againſt the ſecret Springs and Cauſes of ſo ignoble a Practice. And if the Ingratitude and Diſingenuity of ſuch a Temper of Mind be ſo diſagreeable in itſelf, ſurely the Fault muſt be aggravated to a great Degree, when this Neglect is ſhewn towards an intimate, and moſt of all towards a deceaſed Friend: It being a Duty and Obligation on every Man, to treat *the Dead* with all poſſible Veneration and Reſpect; and particularly, ſuch Perſons as were remarkable for Religion and Piety in their Lives.

These Reflections proceeded first from the hearing, and afterwards the reading a late *Sermon* publish'd on Occasion of the Death of the Reverend Dr. *Rogers*; wherein the Preacher has so miserably mangled his true Character, and drawn it in so imperfect and unfriendly a manner, that purely out of Gratitude to the Doctor's Memory, and to set Mankind right in their Notions with relation to his Deserts, I have taken upon me to lay open to the Reader the Defects of it, in some few *Remarks*; of which Intention, he had private Notice sent him by Letter, after the Preaching, and before the Publication of it; acquainting him that the Sermon, when heard, had given great Offence to some very good Judges, who were Friends of the Deceased, on Account of the Slightness and Deficiency of the Character; it being thought prudent and advisable

to apprize him of it firſt in that private Manner, in order that he might have an Opportunity of rectifying and enlarging it before it came to be printed; but, it ſeems, the Letter has had no other Effect upon the Author, than barely the producing a Note towards the Concluſion, containing his Reaſons for thoſe Omiſſions; which, if the Reader gives himſelf the Trouble to caſt an Eye upon, he will be aſtoniſh'd to think that the Author could ever have framed ſo mean an Apology, and publiſh it to the World.

To paſs over the Doctrinal Part of the Sermon, wherein, if it was my Deſign, and I were any way inclined, he has laid himſelf open, and given ample Room for Advantage to be taken, of ſeveral careleſs and unguarded Expreſſions; particularly, where he ſays, more than once, *That to depart, and to be with Chriſt,*

Chriſt, is a vaſt Improvement of our preſent Situation. A Departure out of this World can never, with any Propriety of Speech, be called an Improvement of our preſent Situation; nor is it eaſy to reconcile it even to common Senſe: However, at beſt, it is a very poor and low Thought, and but little recommends the Happineſs of that State which he endeavours to deſcribe; for when a Man conſiders the many Texts of Holy Scripture, eſpecially in the New Teſtament, which abounds with them, wherein the Happineſs of the Future State is ſet forth and delineated; it is very ſurprizing that this Author could find no better Expreſſions to recommend that bleſſed State, than the calling it an Improvement of our preſent Situation: A Deſcription purely of his own Invention; which, it ſeems, he prefers before thoſe of the Sacred Writers.

There

There are ſeveral other crude and indigeſted Expreſſions the Doctor makes uſe of therein, as the intelligent Reader will obſerve, upon a tranſient View of it; but, as I ſaid before, to paſs over theſe, and other Doctrinal Parts of the Sermon, as alſo that obſcure and affected Style by which this Author diſtinguiſhes himſelf in his Writings from other Men; and to come to that which is my more immediate Deſign, *viz.* To take Notice of the Character given by this Author of Dr. *Rogers*; which, as it ſtands at preſent, takes up about the Compaſs of ſix Pages in the Sermon (8*vo.*) in a very large and looſe Print; and were it ſtript of other Matters, with which it is intermixed, would be reduced into a ſtill narrower Compaſs. Surely out Author was very much afraid of exceeding his juſt Character; and ſeems, throughout the whole,

whole, to be ſo cautious of ſaying any thing to his Advantage, that he has manifeſtly run into the other Extreme, and been guilty of concealing, and paſſing over in very few Words, the brighteſt Parts of that Subject; and the Expreſſions he does uſe, are ſuch as convey but a faint and low Idea, and make no Impreſſion on the Reader: Whether our Author did this wilfully and deſignedly or no, I will not take upon me to ſay; that muſt be left to himſelf only to determine.

In the firſt place, after he had ſpoken of that Clearneſs and Strength of Underſtanding, which God had given the Deceaſed, he comes to mention his Works, in the following Words, *viz.*

" * His Works will praiſe him, when " our Lips can no longer perform the " grateful Office: The Infidel and Li-

* Pag. 30 and 31.

" bertine

" bertine may thence ſtand corrected " or inſtructed, as the Serious and " Faithful may thence derive a farther " Support and Confirmation in their " reſpective *Sentiments* and Practices.

Now, a Reader that was not before-hand acquainted with the Doctor's Writings, will, from this looſe Account, be but little excited to look into them: One would have thought his Performances might have demanded ſome farther and more particular Notice and Regard from the Preacher, conſidering the Reception they have met with from the Judicious and Learned Part of Mankind, who are already poſſeſs'd with ſuch Sentiments as are ſuitable to their Worth and Importance; and I doubt not, but more will be ſo, who ſhall hereafter peruſe them with Abilities equal to them. I cannot read this Paragraph without Indignation, to find this Author

mention his Works in this ſlight Manner: Works, that if I might be allow'd to ſpeak of them, will be valued and read as long as Reaſon and good Senſe are eſteem'd in the World; being written with that Strength and Force of Argument, as are never to be ſhaken by all the Batteries that the Art and Sophiſtry of deſigning Men ſhall at any Time raiſe againſt them. In ſhort, all I can ſay is little enough to ſet forth and diſplay their Excellencies; but there has (I obſerve) in the *Daily Poſt-Boy* of the 11th of *June* laſt, a ſhort, tho' very juſt Account, been given of his Writings; which I thought would not be improper to inſert in the Cloſe, becauſe it may poſſibly have eſcaped the Notice of ſome who ſhall have the Curioſity of looking herein.

The next thing the Preacher goes on to take Notice of, (after having mention'd his Qualifications for adorning any

Station

Station in Life) is, " * That it fell to " his Lot, to give the Deceaſed the earli- " eſt Notice of his Invitation to that ex- " tenſive Cure; and that he was morally " ſure, till then he had never thought of, " much leſs ſought after, or *canvaſs'd* " for it." This is his Expreſſion, and a very unlucky one it is, ſeeming to carry along with it a Sting in the Tail, (that is to ſay) a tacit Reflection upon the Clergy, as if they were given to canvaſſing for Preferments; which (in caſe the ſame were true in Fact) did not become the Preacher to have mention'd, and they are highly obliged to him for this his Opinion of them.

The next Part of the Character he gives the Doctor is, " § That he was " as wiſe as a Serpent, and as harmleſs " as a Dove; that as he would impoſe

* Pag. 32. § Pag. 33.

" upon none, ſo he was not eaſily (him-
" ſelf) impoſed upon.

This, tho' a good Endowment and Qualification in itſelf, yet being common to a great many Men much inferior to Dr. *Rogers*, does not come up to, nor anſwer, that bright Character which in a peculiar Manner belongs to him; and for what Reaſon this was haled in, I cannot deviſe, except to take up the Room of ſomething that might have been more uſefully mention'd in its Place: For an Act of common Prudence as this is, to be brought in as a diſtinguiſh'd Part of the Character of a Great Divine, is ridiculous. One would think it muſt have been a very barren Subject, that ſhould lead our Author to deſcend to ſo common an Obſervation. But to go on to the next Article, wherein he ſpeaks of his Religion in the following Words:

" * His

" * His Religion was pure and un-
" affected, his Piety real and rational,
" *zealous without Exceſs*, and *temperate*
" *without any faulty Coldneſs*; free from
" ſupercilious Reſerves and haughty Ap-
" pearances; but agreeably *ſeaſon'd* with
" a peculiar Livelineſs of Spirit, as well
" as with all fit Urbanity and Freedom
" of Converſe.

A mighty elaborate and quaint Account of a Man's Religion, as ever I met with; expreſs'd in Terms which the Author judged were very nice and diſtinguiſhing; but to me it appears very inaccurate and confuſed; and in ſhort, has quite diſtinguiſh'd away the Senſe and Spirit of that Religion and Piety which he commends the Doctor for. This Part of the Character is a remarkable Inſtance of our Author's affecting a Sett of Words and Phraſes, ſo obſcure and

* Pag. 33.

unin-

unintelligible, that I am ſorry to find a Man of his Station in the Church ſhould be guilty of. He pretends to commend the Piety of Dr. *Rogers*, by ſaying it was *zealous without Exceſs*, and *temperate without any faulty Coldneſs*. How he can make it a Commendation of his Piety, that it was temperate and cold, which is implied when he ſays it was without any faulty Coldneſs, I cannot imagine; it being eſſential to true Piety, as including the Love of God, that it be fervent and intenſe, and the more zealous the better, it not being capable of any faulty Exceſs.

I cannot but farther obſerve, in this Deſcription of Piety, the Author has plainly jumbled together ſeveral inconſiſtent Qualifications, in way of Gradation; for he makes it *zealous*, *temperate*, and *cold*. Now how a Man's Piety can have three ſuch contrary Qualities, I leave

leave the Reader to judge. This puts me in mind of another celebrated Writer, who has made it the peculiar Characteriſtick of Devotion, and given it as a Preſcription, that it be *calm and undiſturbed*. A Piety temperate and cold, and Devotion calm and undiſturbed, are Expreſſions of ſo near a Reſemblance, and tally ſo well with each other, that I hope this Author will not take it ill that I have join'd the other with him in ſo remarkable an Inſtance.

He farther tells us, that Dr. *Rogers's* Piety was ſeaſon'd with a peculiar Livelineſs of Spirit, as well as with all fit Urbanity and Freedom of Converſe. And I would fain know, how he can make theſe Qualifications ſuch evident Proofs of his Piety, when he muſt at the ſame time be very ſenſible, that many Men who have little or no Piety at all, may be poſſeſs'd of them, even by

by their own natural Tempers and Conſtitutions, and as the inſeparable Qualifications of every well-bred Man.

Within a very few Lines afterwards, he comes to mention his Publick Spirit in the following Words: " * Of his " Publick Spirit he has left behind him " very coſtly Monuments, in the ſeve- " ral Cures to which he had ſtood for " any Time related.

What our Author has here ſaid, in relation to Dr. *Rogers*'s Publick Spirit, and the coſtly Monuments he left behind him, is very lame and defective; he having given no Inſtances thereof: And his mentioning in a Note at the Bottom of the Page, that the Doctor ſpent 1000 *l.* in his Livings, without acquainting the World in what Manner, and to what Uſes, it was expended and applied; leaves it entirely

* Pag. 34.

to

to the Clemency of the Reader, whether he will take it in a good or bad Senſe, of both which it is capable; and ſo inſtead of commending the Deceaſed, may probably, in the Opinion of ſome Men, be a Diſcredit to him.

And the Words which immediately follow thoſe laſt quoted, are theſe: "Up-"on the whole, in our Loſs of this Wor-"thy Man, this Pious Chriſtian, this "Vigilant Paſtor, Religion in general "has loſt an able Champion, the "Church of *England* in particular a pru-"dent and ſtrenuous Defender; and "the Diſtrict more eſpecially ſo lately "committed to his Care, a Diſcreet, a "Faithful, and Watchful Overſeer; as "his Friends and Relatives have ſuſtained "an irreparable Misfortune from it.

This is all the Character (if it can be ſo called) that the Preacher has thought fit to give the Deceaſed, as the Reader

will ſee when he comes to look into it, and will further obſerve, that I have done him no Injuſtice in my Quotations; having, for the moſt part, made uſe of his own Words, without any Alteration or Addition to them; and upon the whole, be able from this to make a Judgment, whether the Character given by the Preacher of the Deceaſed, be in any Meaſure anſwerable to his juſt Deſerts; or on the contrary, whether he has not done a real Diſhonour to the Doctor's Memory: Foraſmuch as thoſe who knew the long and intimate Friendſhip there was between them, will probably conclude from hence, that he deſerved no better; which, I think, is plainly detracting from that great and eminent Reputation the Doctor poſſeſs'd while living, and is certainly due to him now he is dead.

Having

Having thus briefly examined the ſeveral Parts of this ſhort Character, and in ſome Meaſure laid open the Defects of it; it may be expected, that as I have attempted to lay before the Reader the Imperfections of it, I ſhould endeavour not only to amend thoſe Imperfections, but ſupply the Omiſſions, by ſubſtituting ſomething better and more perfect in its room: In order thereto, (tho' I muſt confeſs whatever I can ſay will be vaſtly ſhort of what he really deſerved) I think the beſt way will be to inſiſt chiefly upon thoſe Particulars of the Character, which have been omitted by the Author; and, for that end, would take the Liberty of conſidering him in two Views:

1*ſt*, In his Publick Capacity as a Miniſter of the Church of *England*.

2*dly*, In his Private Capacity as a Chriſtian.

1*ſt*, In his Publick Capacity as a Miniſter of the Church of *England*.

As he was by Nature well furniſhed with great Parts and Abilities, ſo to theſe were added all neceſſary Accompliſhments, which he acquired by a cloſe and diligent Application to the Study of the Holy Scriptures and other valuable Writings, being eminently knowing in all the Branches of Learning that are requiſite for a Divine to have a Knowledge and be Maſter of, in order to lay the beſt Foundation for his future Labours. —He made the Holy Scriptures his conſtant Study and Delight, and read them in their Original Languages, which made him admirably well qualified to diſcharge the Duties of his High Calling. The Sermons that he compoſed only for the Pulpit were all of them well fitted for the Preſs, by reaſon his Compoſitions

ſitions came eaſy from him; and his Firſt Thoughts were ſo very judicious and correct, that he had little or no Occaſion for reviewing and amending what he had once written, which is a Happineſs and Perfection in Writing that very few are capable of attaining.

It need not be mention'd what a Cordial Affection this Son of the Church bore to his Mother, whoſe Pen was always ready for her Defence, when ſhe was at any time attack'd, either by her pretended and falſe Friends on the one hand, or her open and profeſſed Enemies on the other. The World (as I before obſerved) has already had ſome Proof of it, when ſhe was undermined by ſome, who by their Duty and Office ought to have ſtood up for her; and I doubt not but would have had more, if it had pleaſed God to have continued his Life.

His

His excellent Method of Preaching (at once convincing the Judgments, and ſtirring up the Affections of his Hearers) and the Tendency it always had to improve their Minds, and arm them againſt the prevailing Vices and Hereſies of the Age, are well known to ſuch as attended his Miniſtry: How warm and affectionate was he in his Delivery? With what Solemnity did he preach the Glad Tidings of Salvation, with a Voice and Action ſo Harmonious and Graceful, that (as one has well expreſs'd it) Religion appear'd lovely in ſuch a Dreſs; and thoſe Perſons muſt have been exceeding Good or exceeding Bad, who were not made the Wiſer and the Better by his Sermons. In all other Parts of his Holy Office, he was equally diligent and induſtrious to approve himſelf a true and faithful Servant of God, and an Example to his Brethren of the Miniſtry.

Miniſtry. When at any Time he was deſired (as he was very frequently) to preach for the Benefit of the Charity-Children of this City, he not only readily comply'd therewith, but contributed liberally and chearfully thereto, ſuitable to the Station that he bore in the Church.

He had a particular Reſpect ſhewed him by the Clergy in general, who knew his Worth, and are ſenſibly affected with the Loſs of ſo uſeful a Brother; whoſe Aſſiſtance was ſo neceſſary to contribute (tho' all is little enough) to put a Stop to that Deluge of Infidelity and Profaneneſs, which ſo much prevails in this Nation.

The Univerſity of *Oxford*, as I am inform'd, ſhew'd him a ſingular Mark of their Eſteem, in granting him the Degree of Doctor in Divinity by *Diploma*, a Favour reſerved by them to be beſtow'd on thoſe who have peculiarly diſtinguiſh'd them-

themſelves on Account of their Writings in the Cauſe of Chriſtianity.

It may not be amiſs to mention in this Place, the uncommon Manner in which he ſucceeded to the Living of *Cripplegate*; nor muſt it be concealed, that it was chiefly through the Means of that § Excellent Prelate now preſiding in the Chapter of S^t *Paul's*, who is ſo great an Ornament to the Epiſcopal Order, ſo true a Judge of Men and Things, and knows ſo well how to diſtinguiſh thoſe who are ſincere Friends to the Church of *England*, from Men of narrow Views, *and ſuch as have Difficulties ſticking with them in relation to the Eſtabliſhment of it.* —I ſay, we are indebted to that Excellent Prelate, for calling him out of a Private Retirement, to enter upon a Publick Scene of Action. And it will not (as I think it ought not) be forgot, how that, after his Return out of the Country, where he had been for ſome time

§ The preſent Lord Biſhop of S. *Aſaph.*

before,

before, to ſettle his private Affairs, he conſtantly preached every Lord's Day, and on other Occaſions, in his Pariſh-Church; and ſuch was his *Zeal and Unwearied Diligence* in his Maſter's Work; that on the *Sunday* before his laſt Sickneſs, he not only preached at his own Church in the Morning, but afterwards, on the ſame day, went to S^t *James's*, and preached again an Excellent Sermon before their Majeſties, on theſe Words of our Saviour, * "Learn of me, for I am "meek and lowly of Heart, and ye ſhall "find Reſt unto your Souls." Which he delivered with ſuch ardent *Zeal, and Warmth of Affection*, as if he had had ſome Preſages in his Mind that it would be his laſt; and for our Sins it proved ſo indeed: But could the United Prayers and Wiſhes of all his ſincere Friends have prevail'd with God for his Reco-

* *Matt.* xi. 29.

very, the World had ſtill enjoy'd him; but it was not worthy of ſo great a Bleſſing: Let us now go on,

2*dly*, To conſider him in his private Capacity as a Chriſtian.

It is apparent to every Perſon who knew his private Life, that he performed all Relative Duties in the moſt unexceptionable Manner: How kind and tender a Husband he was to his Lady, her great Sorrow expreſs'd upon the melancholy Occaſion of his Death, ſufficiently demonſtrated. He was a moſt Loving and Indulgent Father to his Child, taking Care both of her Spiritual and Temporal Welfare, by inſtructing her in the Principles and Duties of the Chriſtian Religion, and the Neceſſity of a good Life, in order to the Attainment of preſent and future Happineſs, enforcing and inculcating theſe good Inſtructions, by the prevailing Influence of

of his own Excellent Example; without which, he wiſely conſidered, all other Means would ſignify little. To his Servants he was a very kind and good Maſter, encouraging Honeſty and Induſtry in them, and where that was not wanting, overlooking, and paſſing by many leſſer Failings and Infirmities, having his Eye principally on their Spiritual Good, which he laboured by all Means to promote, endeavouring to make them approve themſelves faithful Servants to their Great Maſter in Heaven. His Behaviour to all Perſons who had Occaſion to apply to him, was ſo ſingularly courteous and affable, ſo humble and condeſcending, that it alone commanded Eſteem and Reſpect.

He was very compaſſionate and charitable to Perſons in Want and Diſtreſs, eſpecially ſuch as he knew were by Misfortunes and Decay in their Buſineſs

reduced to Poverty and Neceſſity; and at the ſame time that he refreſh'd their Bodies, inſtructed and informed their Minds; but all this was done with the utmoſt Secrecy, and ſo entirely kept from the Knowledge of the World, that he would rather run the Hazard of being thought otherwiſe, than in the leaſt to make a Shew and Oſtentation of it: So little did he ſeek the Applauſe of Men in this reſpect, as well knowing of whom he was to expect his Reward.

His Converſation was always chearful and improving, fruitful of many judicious Reflections and wiſe Obſervations, which were mighty inſtructive to his Company, and they never went from him without being the wiſer and better for it. His Natural Temper and Diſpoſition was extremely good, being joined with ſo clear and bright an Underſtanding, and ſo powerful a Senſe of Religion

gion upon his Mind, that it look'd as if Nature and Grace conſpired together to make him appear lovely in the Sight of God and Man. His Devotion was ſincere and unaffected, the Temper of his Mind Seraphick and Heavenly, his Heart was upright, and true to his Friend, and every good Man, as ſuch, had an Intereſt in his Favour. His Soul was poſſeſſed with an high Veneration for the Great Author of his Being, with an humble and becoming Reſignation to all his Diſpenſations, thro' the whole Courſe of his Life, but in a more particular Manner did theſe Graces ſhine bright in the laſt Scene of it; I mean his laſt Sickneſs, wherein, tho' he was very willing to live if God had ſeen fit to reſtore him, having (as he expreſs'd himſelf on his Death-Bed) ſome Deſigns in his View, that might be for the Intereſt and Service of the Church of Chriſt in general, and his

Pariſh

Pariſh in particular; yet when he ſaw that the all-wiſe Providence of God, which diſpoſes and orders all Things for the beſt to ſerve his own great Ends and Purpoſes, had determined the Work was finiſhed, which he ſent him into the World to do, he entirely ſubmitted. There appear'd in him, during his laſt Illneſs, all the Patience and other Chriſtian Vertues proper and neceſſary at that Solemn Juncture: And as in his Life he was a perfect and upright Man, ſo his End was Peace. In ſhort, the Loſs of this Great and Good Man, ought deeply to affect us all, who were within the happy Influence of his Preaching and Example, lamenting the Loſs of thoſe Opportunities we formerly enjoy'd in attending on his Miniſtry, and beſeeching God to ſend forth many ſuch Labourers into his Vineyard.

I have thus *attempted* to ſet before the Reader, the *true* Character of this Great Divine: My Zeal for the *Church of England*, and ſuch of the Clergy as are an Honour to it, led me to this Undertaking; and upon the whole, I do humbly hope, that how mean ſoever this Performance may be look'd upon by ſome, yet it may have this good Effect at leaſt, *viz.* to contribute to the doing ſome farther Juſtice to the Memory of that Excellent Man; and may alſo ſerve as a Pattern to the Clergy in general for their Imitation, or ſuch of them as have a Laudable Ambition to approve themſelves an Ornament, and not a Diſgrace to their Function.

EX-

EXTRACT, &c.

Referr'd to in the

Preceding REMARKS.

THE Death of Great Men in any Profeſſion whatſoever is a Loſs to the World; and ſo much the greater, by how much the more Uſeful thoſe Lives would have been, had they been continued. This Thought naturally aroſe from the late Deceaſe of ſeveral Eminent Divines of our Church; particularly the Reverend and Learned Dr. *John Rogers*, Vicar of S^t *Giles's Cripplegate*, a Gentleman of that Worth and Importance in his Function, the Continuance

tinuance of whoſe Life was ſo deſirable by all who knew him, ſo valuable to the Church of Chriſt in general, and to the Pariſh of *Cripplegate* in particular, that I can't but condole with the one for the Loſs of ſo able a Defender, and with the other for ſo faithful and vigilant a Paſtor; who, from that little Experience the Pariſh had of him during the very ſhort time he was their Miniſter, raiſed very promiſing Expectations of Harmony and good Agreement, which had for ſome time before been wanting among them.

This Great Man firſt diſtinguiſhed himſelf to the World in the *Bangorian* Controverſy, by publiſhing a Diſcourſe of the *Viſible and Inviſible Church*, with a *Review* thereof, wherein he ſhewed ſo maſterly a Pen, in a clear and regular Series of Juſt Reaſoning, as diſintangled that Diſpute from the Artful Diguiſes

and falſe Gloſſes of ſome, and the no leſs confuſed and indiſtinct Reaſonings of others. " The Reader (as a very learned Prelate of our Church has obſerved upon that Work) " will there " ſee Concluſions drawn from plain " and ſimple Principles, in a Chain of " regular Deductions adhering to each " other by an immediate and evident " Connection; and Objections not " evaded but anſwered, the Knots of " them not violently broken, or cut " in ſunder, but unravel'd and untied " by an Accurate and Skilful Hand. " In ſhort, (as the ſame Prelate goes on to mention) " the whole Book, if " Men were the reaſonable Creatures " our Adverſaries ſuppoſe them to be, " would go a great way to put an End " to that Controverſy.

Upon the late Attempt that has been made to ſap the Foundation of Re-

veal'd

veal'd Religion, he thought it his Duty to ſtand up in the ſeaſonable Defence thereof; which he did in the Publication of Eight Excellent *Sermons*, in Aſſertion of the Truth of the Chriſtian Revelation, with a valuable Preface thereto, which met with Animadverſions from two Opponents, the one an Anonymous Writer, (the ſuppoſed Author of the *Grounds and Reaſons*, &c.) and the other a noted Teacher among the Diſſenters, who, in a Preface to a Book entituled, *Reflexions upon the Conduct of our Modern Deiſts*, treated our Author and the Argument with the utmoſt Scurrility and Contempt, and has play'd the Buffoon in ſo ſilly and childiſh a Manner, that it very much offended the Generality even of his own Perſuaſion: However, our Author thought himſelf obliged to publiſh *a Vindication of the Civil Eſtabliſhment of Religion*,

wherein he occaſionally takes Notice of theſe two Adverſaries, which he does with ſo much good Manners, and becoming Reſentment, and ſo handſomely lays open their Confuſed Reaſonings, that it has given great Satisfaction to Men of Diſcernment and Attention; and will do the ſame to every unprejudiced Perſon, who has Ability and Capacity to judge of it, being written with ſuch Care and Judgment, as makes it to be look'd upon and eſteem'd a Maſter-Piece in its Kind. There is a Letter by Dr. *Nathanael Marſhall* to the Author, annext to this Book, written in a Friendly Style and Manner upon the Occaſion of that Performance, taking Notice of *ſome Difficulties that ſtuck with him* (as his Phraſe is) in his treating of that Subject; to which our Author return'd a clear and diſtinct Anſwer, to the entire Satisfaction of the Doctor,

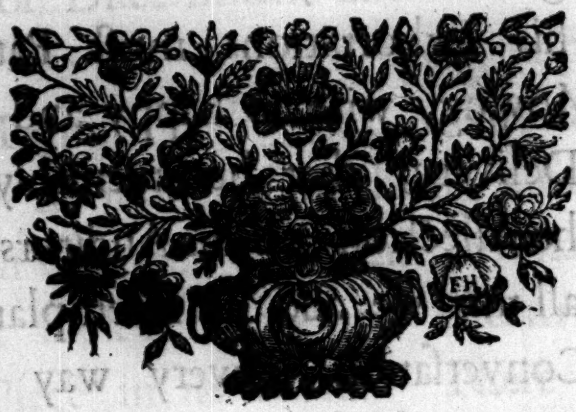
as may very reaſonably be ſuppoſed by his Silence and Acquieſcence under it.

When in the Pulpit our Author laid open the Truths of Chriſtianity, and enforced the Practice thereof; his Method was exceeding clear and diſtinct, his Arguments very nervous and ſtrong, and his Exhortations moſt Pathetick and Moving, with ſo happy and graceful a Delivery, that he inſenſibly ſtole into the Affections of his Auditors; and if to all this we add his Exemplary Life and Converſation, every way correſpondent to thoſe uncommon Endowments, it makes up a complete Character of Greatneſs and Goodneſs united in the ſame Perſon.

Thus have I endeavour'd, in ſome ſmall Meaſure, to do Juſtice to the Doctor's Character and Memory, by conveying to the Reader a true Idea of this Great Man, and what a Loſs the

CHURCH

CHURCH OF ENGLAND has sustained by his Death.



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